

Reconstruction of the Integration of Religion and Modern Sanis

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ABSTRACT: *The meeting of modern religion and science in the 17th century, although the initial encounter seemed to be a distinct entity from philosophical and historical perspectives, was once mutually coordinated. Different paradigms of religion and science are the background of this study. This paper focuses on efforts to reconceptualise and to reconstruct the integration of Islamic education interconnections (integration of religion and science). The research was inspired by a book entitled “Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Worldview, Paradigma dan Teori,” which contains a literature study on the Islamization of science, utilising hermeneutical research methods. Data analysis refers to the description of the data, and then a synthesis analysis is carried out. The modern model of integrating religion and science does not mean the fusion of two entities into one, nor does it involve one merging with the other. The findings of integration and interconnection were obtained by reconstructing the curriculum through its integration with the Qur'an. Unlike previous models of the Islamization of science, which employed a merging model, this research focuses more on the integration with the Qur'an, rather than discussing the objects and objects being Islamized. The process of integrating it into the curriculum begins with the development of a preparation program for educators to integrate faith and science. Finally, the writing seeks to add a new dimension to the integration of religion and science, where the essence of both (religion and science) lies in the concept of monotheism (faith).*

Pertemuan agama dan sains modern abad ke-17, awal pertemuannya seolah merupakan entitas yang berbeda dari aspek filosofis dan historis pernah dilakukan pengkoordinasian secara mutual. Paradigma agama dan sains yang berbeda yang menjadi latar belakang dalam kajian ini. Tulisan ini menitikberatkan pada upaya rekonseptualisasi dan rekonstruksi integrasi interkoneksi pendidikan Islam (integrasi agama dan sains). Penelitian terinspirasi pada buku yang berjudul “Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Worldview, Paradigma dan Teori” yang berisi islamisasi ilmu pengetahuan. Metode penelitian ini merupakan penelitian kualitatif, dimana jenisnya studi pustaka dalam menganalisis dengan pendekatan hermeunetika. Analisis data merujuk pada deskripsi data kemudian dilakukan analisis sintesis. Model pengintegrasian agama dan sains modern tidak dimaknai peleburan dua entitas menjadi satu atau salah satu

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melebur. Hasil temuan integrasi dan interkoneksi dengan melakukan rekonstruksi penyusunan kurikulum dengan pengintegrasian dengan Al Qur'an. Proses pengintegrasian dalam kurikulum diawali dengan pengembangan program persiapan pendidik mengintegrasikan iman dan sains. Akhirnya tulisan berupaya memberikan warna baru dalam khazanah integrasi agama dan sains dimana hakikat keduanya (agama dan sains) adalah konsep tauhid (keimanan).

Keywords: *Educational Reconstruction, Educational Integration, Religion and Science, Modern Science.*

Received: November 3, 2024; *Revised:* October 17, 2025; *Accepted:* November 20, 2025

I. INTRODUCTION

Integrating science into religion in Indonesian Islamic universities offers a preparatory approach to bridging the gap between science and religion in school subjects. Based on the results and related arguments, the concept of a normative integrated curriculum, as formulated by Indonesian Islamic universities, must be implemented through an integrated, interdisciplinary approach in a connected model (Mulyono et al., 2020). Religion and the social sciences theoretically have an integrative relationship, as they are derived from God, whom man developed. However, in practice, the relationship between religion and the social sciences presents a dichotomy, which has implications for learning activities in Islamic educational institutions, particularly in the classroom (Hidayat & Ibrahim, 2021).

The integration of science in higher education institutions is a crucial topic for advancing both academic and practical outcomes. Implementation of science integration at UIN Jakarta, with a focus on policies, practices, and philosophical foundations. A comprehensive study examines the institutional transformation from IAIN to UIN, strengthening the integration of knowledge at UIN Jakarta. UIN Jakarta adopts an open or dialogical paradigm for knowledge integration, which promotes an open-minded and critical approach. This paradigm encourages interdisciplinary learning, enhances academic rigour, and promotes holistic understanding among students and Faculty (Suwendi et al., 2024).

Amin Abdullah's opinion is that there needs to be an integration and interconnection between general science (social and natural) and religious science. Saftri & Sa'dudin (2019) explain that, from a UIN Sunan Kalijaga integration-interconnection perspective, the basic opinion is that the integration-interconnection approach forms the foundation for the establishment of UIN Sunan Kalijaga, contrasting with the dichotomous-atomistic perspective used by IAIN Sunan Kalijaga. This article is more specific, not to the institution but to the content of the curriculum, where every general course should not be separated from the values of religious science. Thus, the appointment of knowledge must be combined (non-dichotomy). The meaning of integration and interconnection is that all courses are inseparable from Islamic education.

The opinion that considers there is a separation (dichotomy) between religious science and general science (natural and social) stems from the understanding that the two are difficult to unite. This resulted in the emergence of public educational institutions standing everywhere gallantly in this country; in contrast, Islamic educational

institutions must struggle in such a way that they can exist, despite the assumption that they are not considered equal to general educational institutions. This argument is supported by the view of Dr Ali Nurdin, an education observer from Mathla'ul Anwar University, Banten, who states that Islamic universities are still lagging behind public universities. "Based on research, technology/higher education, ranking 1-10, all of them are occupied by public universities, such as ITB and UI" (ICMI, 2025).

On the other hand, Islamic education has not been able to fully escape the idealisation of the glory of Islamic thought and the hegemonic past of Islamic civilisation. At the same time, it is forced to accept the guidance of modern times, especially those sciences that come from the West. On the one hand, Islamic education still retains a traditional image (one that is old-fashioned). On the other hand, the display of Islamic education is relatively modern, seeming materialistic and secular. The dualism of Islamic education then makes it challenging to integrate the paradigm between religious science and general science.

A model of integrating higher education with modern Islamic boarding schools, value-instituting systems, *pesantren* philosophy, and strategies to face challenges: a case study of Universitas Darussalam (UNIDA) Gontor (Arroisi et al., 2025). Integration between universities and Islamic boarding schools can begin with an integrated vision and mission at the institutional level, including curriculum design, educational and teaching methods, and the presence of the rector as a kyai, encompassing both spiritual and organisational values. PPM UII can actually take a strategic role in harmonising science and religion that the West has systematically secularized (Hopid, 2021).

The importance of integration and interconnection for the development of Indonesian society, while recognising the role of religion, particularly Islam, as a driving force for social transformation. This is where religion can bring a positive influence on societal development, provided that religious teachings are practised with critical thinking and open-mindedness towards social diversity (Muchammadun, 2020). Four key aspects of strategies for teaching integration include government support, policy guidance, building bridges through industry associations, and various integration approaches (Chen, 2022). Religion and culture often clash in efforts to disseminate Islamic education to the community, especially in areas with Muslim minority communities. How to integrate culture and religion in Muslim minority areas in the context of the implementation of Islamic education? (Dasopang et al., 2022).

Learning strategies that integrate Islamic values into the learning process can be applied to enhance learning outcomes. Integrating Islamic values into science and technology learning provides students with opportunities to connect science and technology with real-life concepts and experiences as Muslims, making the learning experience more meaningful (Wulan et al., 2021). This paper is to provide liberation from the dichotomy of education, where separating religious knowledge (Islam) from general science (natural and social) is not in line with the noble value of Islamic education. The ultimate goal is to reconstruct the science that is separate between religious science and general science due to a dichotomous mindset, due to secularisation, which is not in accordance with the noble values of Islamic education.

II. METHOD

The research method employed in this paper is qualitative, specifically a literature study. The data used in research data sources are in the form of books, journals, research results and so on. The primary source in this reference is the book “*Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Worldview, Paradigma dan Teori*”. In general, this book discusses the Islamization of Science as a scientific research program that can be interpreted as an effort to change the worldview, paradigms and theories of contemporary or Western science that involve complex philosophical and epistemological processes to produce new paradigms, methodologies, concepts, and theories that are in accordance with the Islamic worldview (Nidzom et al., 2023). Supporting books “*Pendidikan Islam di Indonesia: Historis dan Eksistensinya*”, where the essence of Islamic education aims to form a whole person (Daulay, 2019). Especially the latest journals related to the Islamization of education.

Moleong (2018) argues that literature research sometimes has descriptive and/or historical characteristics, as it involves collecting data by identifying the above data sources that have a close relationship to finding things and/or variables related to the research. The data analysis process begins with data reduction, followed by data display and verification. Data analysis is conducted through a hermeneutic study approach, where objects are interpreted to produce consistent meaning and objective conclusions by examining the problem from the statements of experts. Data analysis refers to the description of the data, and then a synthesis analysis is carried out. Data sourced from journals related to Islamic integration are analysed and used as a basis for a literature study, clarifying the direction of research. Finally, the interpretation of this paper focuses on the reconstruction of the integration of interconnections with a non-dichotomy approach to education.

III. RESULT AND DISCUSSION

Islamic Education

Al-Attas's view of Islamic education is a way to instil in human beings a reference to the gradual cultivation method and system, guiding them towards the recognition of Allah SWT (Hakim & Fahyuni, 2020). Meanwhile, the opinion of Abudin Nata Islamic Education is a conscious effort to guide and coach students, carried out in a planned and structured manner to develop a personality in accordance with the Islamic religious values taught. Islamic education from a multicultural perspective is the result of deep thinking that requires an evaluation of the process of conversion and transformation of educational sciences (F. Santi, 2019).

Islamic religious education is a comprehensive and structured process that can lead to a personality grounded in spiritual values. The brief explanation is where Islamic education contains Islamic characters and values (Ridwanulloh & Wulandari, 2022). Explained that Islamic education contains three aspects: cognitive, psychomotor and affective. The Islamic education program will be well realised if the three aspects are spoken and done well. Islamic education in educational institutions needs to be revitalised in a new direction by expanding the discussion and not narrowing the perspective of Islam. Therefore, it is necessary to change the strategy so that it does not lead to the degradation of Islamic education; instead, religion-based national character education should be the primary focus for all groups (Samsudin, 2019).

Islamic Religious Education is intended to empower individuals towards maturity, both logically and mentally, and in other institutions. This maturation process has implications for human beings, who are like caliphs on earth, with several obligations that cannot be separated, encompassing both horizontal and vertical relationships. The role of man, other than as a caliph in himself, cannot be separated from being a servant of Allah as a function and role of man. From this, it appears that the function of education is to prepare the next generation with qualified abilities and skills, to be able to be in community life (living together) (Fasya et al., 2022).

Islamic Religious Education is a conscious effort to prepare students who have beliefs, understanding and appreciation in practising through the context of guidance and teaching in the struggle of Islam with the environment. To make human beings noble is also an effort and function of Islamic religious education, which involves the interaction between humans and their relationship with God. Islamic education needs to be strengthened, where it is currently experiencing obstacles and setbacks. Strengthening the study is needed to strengthen and resolve aspects of Islamic education (Amaly et al., 2023).

The pluralistic nature of Islamic Religious Education enables students to develop an open-minded attitude, fostering a tolerant perspective that accepts differences and promotes cooperation (Mu'ti, 2023). The subject of pluralistic Islamic studies encompasses not only the study of worship but also the study of fiqh, which is designed to integrate religion into life and equip individuals with the ability to respond to challenges and future changes. This role is expected to possess the ability and sensitivity to address the issues of globalisation and the progress of the times, particularly in relation to humanitarian concerns.

Kosim et al. (2023) explains that one should analyse government policies that regulate Islamic education and examine the factors behind these policies regarding Islamic education. This late period began to foster a harmonious relationship between the two, characterised by a mutually beneficial interaction. The relationship between Islamic harmony and religion is based on ideas that emphasise social, economic, educational, and Muslim mobility. This enables many individuals with Islamic education to contribute to the formulation of harmonious policies between religion and the state.

Institutions that manage education have traditionally faced competition from private institutions, including Integrated Islamic Schools, Schools with the Plus concept, and several full-day schools, also known as full-day schools. Modern schools offer unique advantages with new and modern facilities. Pattern of education by applying Islamic values. This offer represents a new approach in the world of education, as modern schools tend to modernise education with an Islamic pattern.

Islamic values in schools with Islamic nuances employ a basic Islamic approach, utilising an approach based on input, output, and outcome (Tsani et al., 2024). A brief explanation of the idea that integrating religion and science has a positive impact on education. The application of religious values in the implementation of education provides a new spirit and a vertical dimension with effectiveness in the maintenance of holistic education. This integration model represents a new approach in the field of Islamic education, bringing a fresh perspective to education.

Integration-Interconnection of Religion and Science

Barbour explains the beginning of the first meeting of modern religions and science in the 17th century (Hidayatullah, 2017). More emphatically, it is explained that when religion meets modern science, it appears as if they are different entities, originating from the sources of science and the value system in life. Philosophically, the two (religion and science) are distinct, but historically, there have been several attempts to reconcile them in terms of their mutual and even counterproductive aspects (Hidayatullah, 2019).

Barbour and Nasr reformulate the relationship between religion and science (S. Santi, 2018). The two characters share similarities, in addition to diverse approaches to obedience, and have backgrounds in the field of physics; their thinking is similar in terms of the relationship between religion and science. Barbour models relationships by proposing four typologies: conflict, independence, dialogue, and integration. The implicit model of the paradigm of dialogue and integration is applied in religion through contemporary Islamic thought (Abdullah, 2020). Nasr's thoughts focus on the importance of studying the history of science, environmental ethics as a shared responsibility between religion and science, and finally, the idea of Islamic science.

Three aspects of the paradigm of integrating religion and science are: first, scientific interpretation as one of several patterns of integrating religion and science; second, theology is used on the basis of integration; and third, scientific interpretation seeks to establish ethical values (Faizin, 2017). The interpretation of science is a form of integrating deductive and confirmatory approaches to science and religion. The model understands it by combining religion and science, in practice, interpreting a verse approach in conjunction with nature, which is read through *tafsir* and *sanah* simultaneously. Its metaphysical aspect is used to present the greatness of God.

Flashback to the birth of the integration between science and religion, which began with the conflict between the two that occurred in the Western world. Aufklärung marked the beginning of the conflict between religion and science in the Western world, giving rise to the Enlightenment. The idea that religious ideas have not been experimentally tested. The Renaissance vision emphasises the aspects of epistemological obstacles advanced by religion and science in people who tend to be sceptical of science. The impression that appears in society is that religion seems to be in accordance with reality. However, on the contrary, science adheres to experimentation, thus giving rise to dualism in the understanding that science is more tested and different from religion, which is often seen as indoctrination.

The meeting of Islam and Indonesia began with the beginning of Islam in the archipelago (Indonesia). The influence of the combination of Islam and Indonesia encompasses education and the dynamics of people's lives in Indonesia. Rosyidin & Arifin (2021) explains the first two problems of Salahudin Wahid's thinking about Islam and Indonesia, and the second is the integration of Islamic and Indonesian education with Salahudin Wahid's approach. The concept of Islamic and Indonesian integration, deeply rooted in the tradition of Nahdlatul Ulama, has strong foundations in the views of its founding and subsequent scholars. This concept rejects views that consider Islam as a separate religion or contrary to Indonesia's national identity. On the contrary, Islam is seen as an integral part of the development and identity of the Indonesian nation.

Religion and science have a theoretically harmonious relationship, since both originate from God, which humans then developed (Hidayat & Ibrahim, 2021). Practically, the

relationship between religion and Islam occurs in a dichotomy, and has implications for education in Islamic education. The gap between the two (religion and science) gave birth to the idea of scientific integration in higher education. The four levels in overcoming this integration gap begin with the idea of scientific and social integration in learning related to learning competence. The second is through integration at the material level, the third level of learning strategies and finally the learning evaluation level.

The theme of secularisation of science further distances religious science (Islam) from general science (natural and social). Secularisation initially aimed to preserve the dignity of noble religious values, ensuring they were not indiscriminately associated with science. The secularisation (dichotomy) of science and religious science (Islam) has the intention of allowing humans to exist and not be shackled by religion, at the same time positioning religion in a high position. Finally, if there is an error, such as regarding science as a relative truth, religion is not directly affected by this.

The Islamic Religious Education learning program's strategy, with curriculum integration, is in accordance with the Minister of Religion's Decree Number 211 of 2011 (Asfiati et al., 2023). Implementation of Islamic education learning strategies and policies by integrating the curriculum during the pandemic. Components and operations of the curriculum that are integrated in their implementation. To answer this formulation, refer to the policy concepts of Duke and Canady. In general, Duke and Canady emphasised that school policy should be a separate discipline, not just part of educational management or leadership. Both highlight that each school has different goals, and policies should be tailored to the strengths, opportunities, weaknesses, and challenges that educational institutions face.

Curriculum development applies the principles of Islamic education to help set goals and make informed decisions in the development of education. A series of educational program implementations tailored to the recommended needs (Rassool, 2023). The curriculum has been adjusted to meet the needs without deviating from the basic principles of Islam. The integration model is a way that enables the coexistence of religion and science.

One of the main focuses of Marley-Payne's thought is on an ameliorative analysis of the concept of education. This analysis aims to gain a deeper understanding of a concept, particularly in relation to achieving specific goals, such as egalitarian justice. The problem with the Marley-Payne concept is that education cannot be built on a dichotomy and is insufficient for emancipatory (an approach that aims to liberate or empower), which requires an inclusive rather than exclusive improvement (Norefalk, 2022). Jack Marley-Payne challenges the conventional view of education that is too broad, arguing that in order to achieve effective educational justice and equality, we need to focus on the concept of education that is more connected to formal schooling, while also critically evaluating how we understand the role of natural and environmental talents in educational attainment.

Reconstruction of the integration of the interconnection of Religion and Science

The integration of Al-Ghazali's humanistic concept into Islamic educational learning aims to address the spiritual void in the contemporary context. Al-Ghazali has a view of human nature that extends beyond the physical or intellectual; this concept shifts the understanding of information transfer towards the formation of the individual. The integration model initiated by Al Ghazali about *Nafs*, *Qalb*, *Ruh*, and *'Aql*, which aims

to foster holistic spiritual development, complements contemporary education (Jenuri et al., 2025). By integrating the human concept of Islamic Education learning, it is not just a subject lesson but an educational journey that shapes the soul, intellect, and character of students to achieve happiness in this world and the hereafter.

Several integrated models in the field of education require cooperation from educational institutions, families, and the community, particularly in the role of parents, in religious moderation education (Putra et al., 2024). This explanation suggests that education is not only the responsibility of educational institutions, but also requires collaboration and support from families. Tolerance is a demand in social life in Indonesia, even though in reality, there is violence in the name of religion and intolerance and influence among students (Syahbudin et al., 2023).

The integration of spiritual and emotional intelligence in Pancasila education requires the concept of *tazkiyah al-nafs*, which encompasses both emotional and spiritual aspects of the self. *Tazkiyah al-nafs* is a spiritual practice designed to cultivate tranquillity by drawing closer to Allah (Mudlofir et al., 2021). The integration of Pancasila values in Islamic education and character serves as a bridge for educators to provide a deeper understanding of the teaching of inclusive Islamic education (Achadi & Fithriyana, 2020).

Metakogny is a process of mind control in science courses that integrates Islamic values, aiming to connect science material with the principles of Islamic values practised in life (Purwati et al., 2023). The integration model of AI with Islamic education involves conducting a SWOT analysis, categorising factors that impact cognitive, affective, and psychomotor domains based on Bloom's taxonomy (Nirwana A.N. et al., 2025). The integration of Islamic law with community customs in Tolaki, Sulawesi, represents an Islamization model that employs dialogical-integrative dialectics, as observed in eastern Indonesia (Pairin et al., 2024).

An integrated political science curriculum framework model, the success of the curriculum is exemplified by demonstrating its relevance in multicultural societies such as Malaysia, Indonesia and Bangladesh (Aziz, 2022). The students have an advantage over their Western classmates because they have been exposed to an Islamic perspective. Some of the integration models above demonstrate the importance of integration in education.

The reconstruction of the integration of interconnections in Islamic education is a paradigm that aims to transcend these limitations, creating a holistic, coherent, and relevant education system for the formation of a generation of Muslims who have faith, knowledge, noble character, and contribute positively to civilisation. The integration of interconnections in Islamic education is a long journey that requires a strong commitment from all stakeholders. With a clear vision and strategic implementation, Islamic education can again become a beacon of balanced and relevant knowledge and civilisation.

Curriculum design has the scope of integrating the Qur'an by developing educator preparation programs in integrating faith and science. A curriculum that integrates faith-based science has an impact, where educators and students become developed, able to serve as a bridge between religion and science, and achieve epistemic harmony through the path of integration. Tolerance in the face of cultural diversity in the curriculum, with the harmony of diversity, which contains religion and science (Aderibigbe et al., 2023). The implementation of this comprehensive concept provides certainty, where students

not only understand the spiritual and moral basics but also adopt a harmonious approach to the relationship between religion and science (Isaac, 2025).

Table 1. Conceptual analysis and implications of Islamic education on the integration of religion, science, and multicultural values

No	Character/Sources	Key Concepts	Explanation & Analysis	Aspect	Implications
1	Syed Muhammad Naquib al-Attas	Education is a process of cultivating manners towards knowing Allah SWT	Islamic education is a gradual process designed to instil awareness of divinity and morality.	Spiritual and moral	Emphasising spirituality, character building and monotheism awareness in education
2	Abudin Nata	Education is a conscious and planned development	Islamic education directs students to have personalities in accordance with Islamic values.	Structural and pedagogical	Encourage a structured and measurable education system to form people with morals
3	Multicultural Perspective	Islamic education as a transformation of knowledge	Islamic education demands the transformation of knowledge to be relevant to cultural and social diversity	Social and inclusive	Forming a generation of Muslims who are open, tolerant and adaptive to plurality
4	Three-Aspect Approach (Cognitive, Affective, Psychomotor)	Balance aspects of knowledge, attitudes and actions	Education is adequate if all three aspects are in balance	Psycho pedagogy	Revitalise the curriculum so that it is not only oriented towards memorisation, but also towards practice and attitudes.
5	Function Khalifah and Abd Allah	Humans as caliphs and servants of Allah	Education aims to prepare a generation with high social and spiritual abilities.	Theological and ethical	Islamic education is designed to produce faithful and responsible leaders.
6	Kosim	Analysis of Islamic education policy and religion-state harmonisation	The government needs to formulate policies that support the synergy between religion and national education	Policies and institutions	Cultivating inclusive and adaptive Islamic education governance towards public policy
7	Integrated Islamic Schools and Plus Schools	Modernisation of Islamic education	Islamic education competes with modern institutions through the Islamization of curriculum and facilities.	Modernisation and innovation	The modern Islamic school model can serve as a means of integrating religious values and technology.
8	Integrasi Agama dan Sains (Barbour & Nasr)	Empat tipologi hubungan: konflik, independensi, dialogue, integrasi	Religion and science are not two opposing entities, but complement each other	Epistemology and integration	Islamic education needs to build a dialogical and integrative paradigm in learning
9	Scientific Integration Paradigm	Scientific interpretation, integrative theology, and	An attempt to unite revelation and reason with a deductive-confirmatory	Philosophy and methodology	The curriculum must link the verses of kauniyah and qauliyah as the basis of Islamic

		scientific ethics	approach		epistemology.
10	Islam and Indonesia (Salahudin Wahid, Rosyidin)	Integration of Islam and nationality	Islam is not in conflict with national identity, but is an integral part of it.	Nationalism and culture	Islamic education must instil national values within an Islamic framework.
11	Curriculum Integration Model (KMA No. 211/2011)	Integration of Islamic values in the national curriculum	Islamic education policy emphasises the synchronisation of religious values and social needs.	Curriculum and policies	Producing an adaptive, responsive, and Islamic character-based curriculum
12	Al-Ghazali	Holistic human concept: <i>nafs, qalb, ruh, 'aql</i>	Education as spiritual and moral formation, not just the transfer of knowledge	Islamic spirituality and psychology	Bringing the spiritual dimension to life in modern learning
13	Education of Moderation and Tolerance	Collaboration between schools, families and communities	Education must build awareness of tolerance and anti-violence.	Social and moral	Strengthening religious moderation in educational environments
14	Integration of Spiritual and Emotional Intelligence (<i>Tazkiyah al-Nafs</i>)	Cleansing the soul as the basis of character and morals	Integration of spiritual values with Pancasila character education	Emotional and character	Creating peaceful, tolerant, and moral students
15	Metakognisi & Bloom's Taxonomy	Integration of Islamic values in the cognitive, affective and psychomotor domains	Science education is combined with Islamic principles to increase spiritual awareness.	Psychology of learning	Encourage Islamic self-awareness-based and reflective learning
16	Integration of Custom and Sharia (Tolaki, Sulawesi)	Dialogic-integrative model of Islam and local culture	Islamic education interacts with regional culture without losing the value of monotheism	Cultural and social	Strengthening the local context in community-based Islamic education
17	Jack Marley-Payne	Ameliorative analysis dan <i>pendidikan egaliter</i>	Education must be inclusive, not dichotomous between general and religious	<i>Filsafat pendidikan</i>	Promoting justice and equality in education without secularising Islamic values
18	Integration of Political & Multicultural Curriculum (Malaysia, Indonesia, Bangladesh)	Integrative models in plural societies	Islamic political curriculum strengthens social harmony and diversity	Multiculturalism and politics	Islamic education serves as a vehicle for fostering social and global awareness.
19	Reconstruction of the Interconnection Integration Paradigm	Holistic and relevant education for civilisation	The integration of religion and science fosters a generation of believers who possess knowledge and morals.	Humanism and civilisation	Islamic education is a knowledge system that is balanced between faith and science
20	New research findings [Integration of the Qur'an and Science in the Curriculum]	Harmonisation of faith, knowledge, and cultural tolerance	The curriculum is oriented towards the unity of revelation and scientific reality.	Epistemological integration	Forming a generation of Muslim scientists who are moral and have global knowledge

IV. CONCLUSION

The Renaissance marked the beginning of the encounter between religion and modern science, following a long separation from the Enlightenment era. The strong dominance of religion in ancient times dominated and became a justification for the truth and the primacy of science. The Renaissance marked the beginning of the convergence between modern science and religion, although the two were previously considered distinct entities, often viewed as opposing forces. Integration and interconnection in Islamic educational institutions by reconstructing curriculum preparation. The offer of a model of combining religion and modern science in education means that there is no dichotomy between religion and science.

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